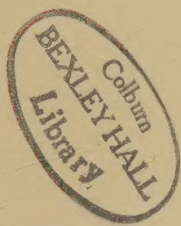
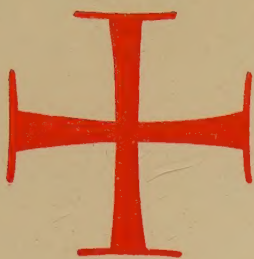


LEVEL
ONE

6.5



Samana
and
Christendom



CANADA and CHRISTENDOM

Volume 6 Number 5

Toronto, Ontario

December, 1952

EDITORIAL BOARD

Editor in Chief

K.H.M. Creel

Associate Editors

E. R. Fairweather

Miss Blanche Murphy

H. V. Stiff

G. A. B. Watson

H. N. Mansfield

E. D. Busby

E. W. Mann

Business Manager

H. I. G. Ragg

Subscription Rates — One dollar per year. Please address all correspondence to:

The Editors,

"Canada and Christendom,"

Trinity College,

Toronto 5, Ontario.

Canada and Christendom is published five times annually.

It is not an official publication of Trinity College.

EDITORIAL

This issue of Canada and Christendom is a report on a conference held at Holy Trinity Church, Toronto, early in October. The conference was called by the editorial board to study the meaning of the parish as a Christian community. Papers were read by Dean Feilding, Dr. Snell, and Canon Frank of Toronto, and by the Rev. Allan Reid of Mono Mills and the Rev. W. R. Crummer of Hamilton. Dean Feilding discussed in general the idea of the parish as a Christian Community, while the other speakers were concerned with this problem as related to their own kinds of parishes: the "middle class" parish; the "downtown" parish; the "industrial" parish; and the "rural" parish. What follows is a report - in some cases almost verbatim - of what the speakers had to say.

The editors would also like to explain that this issue - a good deal larger than usual - will take the place of two ordinary issues of Canada and Christendom.

PARISH AND COMMUNITY

A parish is first of all a given area. It is bounded by certain streets, rivers, county lines, mountains, shore lines or what not. It is a fixed place on the map where God has set his people to minister to the needs of men. I do not mean a place where the bishop has set a clergyman, but a place

where God has set the Christian people, the laity, to perform all the work of worship and service needed to be done in that place; and it is to facilitate this that the bishop has appointed a priest. Within the bounds of the parish are Anglicans, other Christians, and people of no religion, or other religion; there are the sick and the well; the rich and the poor; the sane and the neurotic; the home, and the apartment of the prostitute; the prayer circle and the criminal gang; the resident and the vagrant. Within the parish too are the means of livelihood; beneath all, the soil; but also the factory, mine, office or shop; and in them all the crooked and the straight; perhaps the exploited and the exploiter. There are institutions, local governments, patterns of culture, folkways, in fact every relationship of man to nature, man, or God. This is the parish; the parish of which a priest sometimes says that it covers so many square miles, or contains so many thousand souls.

However, we speak of a parish in another sense; the parish gathered in the parish church; a fellowship of people, spirit-filled perhaps, but liable to auto-intoxication; called to be life-giving, but tending often to crush life; called to go out into the parish, but often sheltering behind ivy-covered walls of the parish church. The parish in this sense is composed of the priest and his parishioners; it is the parish church called to gather in the life of the whole parish and to offer it to God. But its temptation is to become the gathering place of the like-minded, of those whose views one shares rather than of those whom God has given one for neighbours. It is put there to be the church of the area, and tends to become instead the church for people of similar temperament, or even worse, of similar prejudice; the bond is neurotic, not geographic, and may well not be of the Spirit at all.

The parish church belongs to the parish boundaries; the community of the Body of Christ lives in the natural and geographical community, there to worship and to serve and to become related. The natural community without the faith cannot realize its potentialities. The community of faith shut off from its area, contemplating itself, becomes sterile and dwindles; its buildings become a prey to secular demand or to the sect which has discovered an old key to the dynamic of life lost in the church years before. And so the church becomes a Finnish bath, a dance hall or a gospel hall.

The movement for a community church has seen this weakness and should be applauded for an attempt to return to reality. But a community church which has no roots in the past, no roots in tradition, is very apt, deriving no sustenance from the apostolic and catholic past, to derive its life from the community spirit. Such a church is threatened by the temptation to the idol worship of its own life, and too easily lacks a transcendent standard of judgement upon the present.

We can only realize Christian community when all these others are realized together; community with the past, the living tradition of the church catholic from Jesus and his apostles; community with one another now in the Spirit; and community with one another now in a given area of the created world.

C.R. Feilding

THE "MIDDLE CLASS" PARISH

Dr. Snell's parish, the parish of St. Clement, is located in a heavily settled, well established, middle class district in North Toronto. It is an extremely large parish - fourteen hundred "door bells" - and has a very mobile population - three to four hundred changes a year. Though the magnitude of his problem may be greater, its essential nature is the same as that confronting dozens of other parish priests across Canada.

What are the obstacles in the way of building up a Christian Community within such a parish? In the first place, there is no natural community upon which to build. People live in that area because it's convenient, or because there is no other place to live. There is no principle of community amongst them beyond the fact that they live in a specified geographic area, and, within rough limits, are in the same income bracket. Obviously there is a need for real community life within our large cities, and in many areas like North Toronto the church is the only institution which even attempts to bring people together. But to what extent does it succeed? To what extent does it bring people of different interests and backgrounds together in the life of the Christian church?

Only to a very limited extent, according to Dr. Snell. Relationships amongst parishioners tend to remain casual, and frequently they remain casual because there is little depth to the religious convictions which ought to bind the people together. As for the parish priest, he cannot begin to know fourteen hundred families with any intimacy. His contacts with most of the people are bound to be superficial, and where there is only

superficial contact there can be no real pastoral relationship between the priest and his people. Frequently, when attempts are made to achieve greater depth of contact and understanding with certain individuals and groups, there is criticism from others who feel neglected and offended. Sometimes clergy in this situation just give up looking for solutions to the problem. They find it a full time job to keep the machinery going; Sunday services, organizations, weddings, funerals, sick calls, and routine pastoral calls. To attempt anything more is only to court continual frustration, many clergy have found.

And yet, something must be done. The people deserve more than they are getting. They deserve at least the opportunity to find out what the Christian religion is. If extra time and greater resources were available for pastoral work, a large number of people on the fringe group of a parish might eventually be won over to a vigorous and active faith and life in the church. Dr. Snell had a number of suggestions to make. One practice that he has adopted - a makeshift policy, as he described it - was to have office hours one day a week. This procedure has at least made possible interviews with people who really wanted to see him, and has been, within limits, a definite success. But the real problem is the need for more clergy. Dr. Snell had a good deal to say about this matter and it gave rise to considerable discussion at the end of his address. In the first place, he argued that a curacy of one or two years was of virtually no use to the parish. He felt that young clergy had no right to regard a curacy as merely a training ground for their future work, and suggested that five years was a more appropriate term. During the discussion of this point, Dean Feilding observed that if "curates" were regarded by more rectors as associates rather than as office boys, and that if something were done to provide living accommodation

for married men, and that if there were less discrepancy between the stipends of rectors and assistants, a much happier and more profitable pattern of relationships might be established. He pointed out that some American parishes are operated on a 'rector and associates' basis, and this had often proved a very great success. Dr. Snell agreed with Dean Feilding's general views on this matter, and went on to observe that a parish such as his really required about five clergy to do the work, and over a period of time could probably support five clergy. There was some discussion as to the value of smaller parishes, but opinion was divided on the merits of this idea. All agreed, however, that for one man, or even two, to be responsible for fourteen hundred families, was quite beyond the range of possibility.

Dr. Snell believed that a great deal more could be done by the laity. In St. Clement's parish, there is a policy of dividing responsibility and authority amongst as large a number of people as possible. But he pointed out that much time was required to work intensively with groups of laymen - the work preliminary to the development of a lay apostolate. His confirmation classes, which extend over a period of seven months, represent his most intensive teaching work, but it seemed to him very difficult to run other study groups and classes and still get the ordinary parish work done. Once again the need for a larger staff of clergy was shown to be urgent.

What of the liturgical life of a parish? The liturgy was obviously the theoretical expression of unity amongst Christians, but in the Anglican Church, it is frequently the source of division and tension. Generally the attempt is made to represent all colors and shades of viewpoints and the result is usually a drab grey. Teaching from the pulpit about

these matters has a very limited effect. Large numbers of people continue to come to the 11:00 A.M. Communion unprepared. Corrupt and prejudiced ideas persist and the varied practices existing throughout the Anglican Church tend to perpetuate them. During the discussion of this point some members of the conference made reference to the growing use of the 9:30 parish communion - sometimes followed by a parish breakfast - as a vehicle for the development of a sounder liturgical life within the parish.

There were, of course, a great many other points of detail mentioned by Dr. Snell in his address and brought out in the discussion. The point which overshadowed all the others, however, was the need for teams or associates of clergy to work in large parishes. There is absolutely no reason why this could not eventually be done in Canadian parishes. And the fact is, it must be done if there is to be any depth to the religious life of our large urban and suburban parish churches.

M.C.

THE DOWNTOWN PARISH

A critical problem which confronts the Church in the large urban areas of Canada is the function of the downtown parish. Formerly most of these churches were parishes in the true sense of the word, administering to the needs of the community in which they were set. Today increased commercial activity and industrialization have radically altered the sociological structure of the area. Office buildings, warehouses, factories, stores, hotels,

theatres, hospitals and civic institutions, all struggle for space in an area formerly occupied by houses and tenements, and perhaps a few small stores. However important the structural alteration of the area may be, the heart of the Church's problem lies in the accompanying population change. Now instead of a group of local inhabitants, there is a vast, transient mass of shoppers and workers, who invade the area daily, only to retreat again in the evening. Yet within, or rather behind this flux of commercial activity, there is a small group of local residents -- a mixture of creed and culture, proletarian in character. These are the people who live in the rooming houses and tenements on the back streets and the alleys, hidden from sight by the glitter of neon signs and the lustre of shop windows, and it is precisely this situation which puts the downtown parish on the frontiers of urban life. It is the complexity of transient and permanent population, of commercial prosperity and of shabbiness and squalor, which challenges the Church to incarnate herself in the surrounding society.

The keynote of any solution to this problem, Canon Frank pointed out, must be elasticity. A parish like Holy Trinity must be experimental. The parish priest must be prepared to accept the disappearance of an organization which has flourished temporarily, and to terminate a project when it has begun to outlive its usefulness. This, however, should not be the cause of disillusionment, for it is an extension of the fluctuating character of the downtown area. At the same time this situation demands the maximum of organization and alertness on the part of the pastor. He must be constantly aware of new ways to reach people, and of the really critical problems which must demand his attention. This makes it imperative for the rector to live within the parish. The married priest and his family or the clergy house are thereby able to realize a

permanent centre, a community in the midst of their work. A resident priest also means a great deal to the many transients who require "a door-step ministry".

One of the functions of the downtown church is to offer an atmosphere of peace and reality in the midst of the rush and noise of the city's business life. This means that the condition of the church buildings is an important factor. Many of the churches were built in the last century for much larger and more respectable congregations. But today most of them stand half-empty and in serious need of repair. Canon Frank emphasized the absolute necessity for the downtown church to be clean and attractive, alongside of its prosperous neighbours. But at the same time he warned that structural repair and decor must not isolate the church from the people that live in the parish. Holy Trinity used its centenary celebration to raise sufficient funds to carry out structural and interior repairs. Since the Parish halls of the downtown churches are often large buildings, it might also be possible to rent part of the parish hall as a way of keeping up the parish rooms.

The door of the metropolitan church ought always to be opened. Many people do come in to meditate and pray, to seek help, or simply to rest. There appears to be no other building in the district that can offer refuge from the confusion and noise of urban life. This offers untold opportunities for the pastoral ministry. At Holy Trinity the rector and his staff have taken advantage of this. There is a specific area, set aside within the church as a counselling station, where a counsellor is available at designated hours each day.

A great deal of time is spent visiting the many rooming houses in the parish. By contacting

both the proprietors and the inhabitants the church is able to perform much "ambulance work" among the people of the district. The presence of three large hospitals near Holy Trinity affords another field for pastoralia. For example, church school is conducted in the Sick Children's Hospital, and a ministry to the nurses that is centred around an early Eucharist is beginning to bear fruit. Since the parish includes the law courts, the clergy and laity minister to prisoners, and do a great deal to assist in rehabilitation. One of the clergy undertakes to counsel and act as chaplain at a clinic for alcoholics. In these and a variety of other ways the downtown church begins to absorb and sanctify the life around her.

One of the distinctive features of a metropolitan area is the large number of theatres and night clubs. After dusk the downtown of a large city becomes almost solely a world of entertainment. Again the church can assert herself in this situation. Each year at Holy Trinity two religious dramas are produced in the church. Involving as they do a large number of technicians, players, singers, etc., this becomes a unique opportunity of gathering together people of varying occupations, from every strata of urban life. The Christmas and Easter stories at Holy Trinity have become so widely known and enjoyed, that each is given an annual presentation lasting from a week to ten days. Good amateur drama combining artistry and devotion, both publicizes the truths of the faith, and the existence of the Christian community, to the general public.

The downtown church placed as it is within the range of so many of the city's inhabitants, ought also to be a centre of progressive thought in the fields of religion, politics, the social services, and adult education. Accessible to transportation and visible to the eyes of a large

part of the city, this type of church has great potentialities for the propogation of the faith through Anglican Action groups, instructional courses, evangelism, or forums.

Today when so many dioceses are beginning to meet the problem of urban expansion with extension programs into the new city areas, it would be a tragedy to ignore the extension of the downtown church. To be sure, the decrease of residential buildings and the influx of non-Anglo-Saxon cultural groups have radically altered the membership in these older parishes. Might not one answer to a number of nearly empty downtown churches lie in the revision of parochial boundaries? Several existing parishes could be incorporated into one, thereby gaining the efficiency of pastoral work from a centralized headquarters for the entire area. Careful consideration should also be given to the establishment of a clergy house in this kind of system. Similar experiments have been tried by the Episcopal Church for example, in the industrial area of New Jersey, with much success. However, whether or not such a policy can be adopted, the downtown church today as in the past, has a real raison d'etre, that of reaching the unchurched masses which stream by its doors.

H.M.

THE RURAL PARISH

Most Christians serve out their vocations within fairly modest geographic limits. Though they hear about Korea, about the Democrats and the Republicans, about the North Atlantic Treaty, in practice the world for them lies within a few square

miles, be it in downtown Toronto or in the Hills of Mono. These few square miles, this area of operation, however inaccurate it may sound, is what is given the name "community".

A well-functioning community is what brings the rural family to its full fruition. Unfortunately, however, the rural community is on the wane. Modern forms of communication and transportation have contributed to this change, and special interest groups have tended to divide communities as illustrated by the multiplicity of Christian denominations. Furthermore, large numbers of rural people today are not attached to any community group at all. The over-all result is that community life is becoming groupistic and individualistic. Therefore, if the church is to be more than a special interest group, if the church is to nurture the Christian faith and to have any influence upon the character of the people, it must rediscover the meaning of community.

WHAT THEN IS THE MEANING OF COMMUNITY?

First of all, community has a geographic meaning. The term "community" has been appropriated to designate any group which may have even one thing in common regardless of how "uncommunity-like" it may be. So we hear of the "music community", "the business community", "the Christian community", and so on. Whatever "community" means to the social philosopher or the ecumenical prophet, "community", for the rural priest, first of all means a geographic area.

But there is also a deeper meaning of community, and the rural priest endeavours to advance from the geographic concept to the higher plane in which men have a chance to know one another as whole persons, to know and be known by the same persons in

a variety of different contexts. It is this kind of community that is needed to provide a full, well-proportioned life for its members. The functions of a community might be summed up under such headings as religious, educational, recreational, economic and governmental. These functions are important for they sum up the relationship which men have with each other. Fitting into them as part of the community life rather than a separate entity from it, should be the rural church.

But the rural church is declining because it is set in an environment fast changing from the simple organizational pattern it has known in times past. Everywhere, the impact of urban culture is being felt, and everywhere the soil is being depleted. The Anglican Church finds itself one of many churches in the community, and it finds itself unable to keep going when relying only on its own financial resources. It finds that the state has taken over many of its traditional functions such as social welfare and recreation. In the face of all this, the rural church must rediscover the meaning of community. It must learn to cooperate with all the institutions and organizations working among and serving the rural people. The needs to which the country church must address itself are emphatically no longer personal - they are communal. How does the rural church approach this new task?

THE TASK OF THE RURAL CHURCH IN REGARD TO COMMUNITY

The church must become part and parcel of all community activity. In its worship, the church must bring men to offer "themselves, their souls, their bodies", their farms, their mines, their forests, their livestock, their machinery, their tools, their daily chores, their stores, their schools, their governments,

their recreation to God. Daily living in the community must be related to the Christian Faith. This can be taught most effectively in the Holy Eucharist where the rural person can realize, particularly at the Offertory, that he is offering himself to God. God then sends him back refreshed in body and soul to be a leaven in the doughy lump of community life. Moreover, aware of the great potentiality of the community as an environmental factor in the development of the Christian way of life, the rural church must set standards in the community, not only pointing out what is amiss (we are usually fairly efficient at that) but supporting actively what is good. In short, the rural church should make sure that the community fulfills its whole function and if necessary, organize what is lacking.

ILLUSTRATIONS OF THIS PHILOSOPHY

1. Rural Worship Services

Within the broad expanse of our liturgy, the services can be related to rural life by means of language, imagery and content. The traditional Festivals of the Church, particularly in the cases of Christmas and Easter, are considered of the greatest importance to rural people, when we remember that the Christmas revelation was first made known to farmers out on the hills. On the other hand, weather and the roads in the hills often make travel at both Christmas and Easter quite impossible. It is not surprising therefore that typically rural services are growing in importance and popularity. At the annual Blessing of the Plough Service, the farmers bring one plough into the chancel of the church. A most colourful service is the Rogation Soil and Seed Service when, within the framework of the Eucharist, basins

of soil and corn seed, home-made bread and home-made wine are presented by the men of the congregation along with the money offerings. The rural folk better than anyone else know the meaning of work for bread and wine, the long hours involved preparing fields, cleaning seed, sowing, harvesting, trucking, and so on. Bread and wine symbolize the lives of rural people. Soil and seed make up their lives. The money they offer to God is the money they receive in exchange for their work, and their work is their lives. Despite the fact that all have sinned and come short of the glory of God, they present their lives in the community upon the altar of God. Then God gives the gifts back again with his blessing. The bread and the wine are then received by the faithful as the Body and Blood of Jesus Christ. The money offerings go to the wardens to be used in the furtherance of God's will. And the congregation leaves the church singing: "We plough the fields and scatter the good seed on the ground." In the neighbouring fields, the blessed earth is scattered on the ground indicating that despite any faults we have had, God is willing to forgive us and make us stewards of His holy earth; and the blessed seed is given to each person to plant, for all must realize that it is only God who can bless seed and endow it with the miracle of life. The Harvest Thanksgiving service is a rural service connected with rural living, and last year the New Canadian tobacco workers brought so much freshly cured tobacco that the aroma almost kept the faithful out of the little church which was decorated like a barn with the fruits of God's harvest.

As already stated, the sacraments will make up the main body of rural worship. These are always the main services of the day. There is no place for the four o'clock baptism service in the countryside. It is proper and correct to keep the

sacraments as parish services for the community. Moreover, rural services must always be related to rural community life. Impact of urban sophistication and the depreciation of the rural way of life by rural people themselves is one of the greatest single factors in the destruction of rural community living. The church must fight this as part of her duty, reminding the community that the abundant life lies not merely in material things possessed. No environment makes men more aware of their dependence upon God, gives a stronger basis for family living or forges a more powerful type of manhood than the rural environment. These truths must be brought home to rural people at all times, in sermons and in visiting, in the schools, in the local newspaper, and by every propaganda means upon which we can lay our hands, to create in the people's hearts a love of the rural places.

THE ESTABLISHMENT OF A CHRISTIAN PHILOSOPHY REGARDING SOIL

Closely connected with the depreciation of the rural way of life is the rape of the earth. Nothing destroys community faster than the destruction of natural resources upon which the community depends for its very existence. The farmer has a sacred calling and in his work he is a partner of God. He has been entrusted with the sacred soil produced by God through aeons of time. If it is true that God created the earth, then the earth is holy. The Bible says: "There was not a man to till the ground, and the Lord God planted a garden eastward and took the man and put him into the garden to dress it and to keep it." Thus man's relationship to the soil is a moral one, and to plunder God's Holy Earth and waste its resources is a denial of the Fatherhood of God and the brotherhood of man. In teaching and preaching, the pastor can point out that all men will be asked

by God at the day of judgment whether the land which they received as stewards is in better condition than when it was entrusted to them. The Church can teach stewardship, not in the narrow sense of income but in the full sense of material resources, abilities, skills, cultural resources, the human body and time, and in so doing, the Church will practise its belief that Christianity has to do with the whole life of man. For farmers, material resources at the least include the earth's fertility in minerals and organic content, the water table and the farm bush. The Church must proclaim: "The earth is the Lord's and the fulness thereof."

A RURAL CONSERVATION PROGRAM

A Christian Philosophy of the Soil must be taught by means of a conservation program based upon Christian belief. In the Parish Hall at Mono Mills, lay groups with the help of Government Departments study different aspects of agriculture. Films and slides and books are used. It is essential that the church should not condemn unless the church has something constructive to offer its people. The selling of sod from the sandy hills is an evil practice and the church must say so. However, the church must be positive at the same time; and so this year two hundred thousand trees were ordered in the name of the Church for farms in the community. The erection of farm ponds is encouraged as a conservation measure and also as a means to enhance rural living, with swimming and fishing.

LOVE THY NEIGHBOUR

In the Christian rural community, every member shares with his neighbour his good fortune or misfortune. Cases of outright need arise and the church can make sure that the community fulfills this function. In the last five years, the rural community at Mono

Mills has distributed ten thousand dollars for the following purposes: three barns burnt down, one mill burnt down, the widow and child of a drowned well digger, a young father who lost the sight of one eye playing ball, a farmer who lost his cows by weed poisoning. The collectors bring the money to the church, and on behalf of the community, the priest gives the money to the party in need.

THE NEW CANADIANS

The rural community is becoming increasingly aware of the presence of non-Anglo-Saxons. Unless these people are integrated into the rural scene, their presence will destroy community living. There is a wall between the newcomers and the community, a wall of culture and language, which makes the ignorant suggest that the newcomers are not neighbourly. It is the church's job to make sure that the community receives these people into the community setting. The Church itself can at least offer part of the services to them in their own language, for the services of the church once again must be related to the lives of the people.

CREDIT UNIONS

The place of the credit union in the rural parish is an important one, for here again is Christianity in action. By this method, promising youths receive the opportunity to establish their own farms with the help of the community, and the community and the rural church as part of the community, are thus strengthened. Again, a community may be alarmed at the number of farms being sold to absentee landlords. The credit union helps with a land tenure program to meet such a situation. In all these things, the sense of wholeness, of completeness of community living comes to the fore. Integrity and responsibility develop. Community in its fuller sense is achieved when men exercise a sense of responsibility for one

another and for the institutions of their common life. Men say "we" instead of "they".

The rural church seeks to bring to the rural community the full Gospel of Our Lord and Saviour, Jesus Christ. It is the Good News about the saving grace of God, and it must have a direct relationship to everyday living in the rural scene. Applying the Christian faith to the rural community is not playing around on the periphery of the legitimate interest of Christians, but endeavouring to discern the meaning of the Gospel for the rural people of our day. The rural church with a comprehensive program can restore to rural life the stability, the dignity and sweetness which is its right, and which it has known in times past. To do so however, the church must have the Gospel related to men in their rural environment, to the soil and to the community. Rural church leaders must remember that the Christian revelation becomes rooted and flourishes in rural society only as it is mediated through thoroughly rural experiences by men who love rural community life, knowing its wonderful potentialities even while they are aware of its problems and its pitfalls.

Allan Reid

THE INDUSTRIAL PARISH

The basic problems facing a priest in an industrial parish are not really different from those presented by any other kind of parish. They are, of course, the familiar ones of ignorance, apathy, misunderstanding of what Christianity is about, and the general perversity of human nature. The special problems of the industrial parish are the particular forms these problems take in this particular setting. Any

special vocation to work in an industrial parish means an ability and capacity to understand these particular forms, and the insight, imagination, and sympathy necessary to meet and cope with them at this particular level. What is said here is mainly a description of an attempt that is being made to acquire the necessary insights, and of efforts that are being made to act upon such understanding as it deepens and grows.

The most immediately evident factor which prevents the establishment of a Christian community in an industrial setting is the deep-seated and widespread notion that such a community is completely irrelevant to the industrial worker's life. This is hardly a consciously held conviction in the sense that it has been clearly thought out or is logically and intelligently defended. It is rather an unconscious and uncriticized assumption and axiom. I, personally, have encountered almost no direct hostility or resentment against the Church, but I have been met on all hands by the frustrating notion that the Church is all very well, that it has its place, that the children ought to go to Sunday School; but that it really means, or could mean anything for the business of living is an idea that has just never entered many minds. Evidence of this point of view is provided by the fairly large number of families in which the wife and children have quite definite connections with the life of the Church and attend its services and take part in its activities, but from which the husband and father, while friendly enough, remains aloof.

Nor is this point of view by any means confined to those who don't come. It is widely held by those who do. It is to be feared that habit and custom only, a feeling that it is "nice" to go to Church, that for some never clearly defined reason

it's the right thing to do, a certain liking and regard for the parish priest, certain social privileges incident upon Churchgoing, and, to the writer at least, an incomprehensible taste for hymn singing, are in many cases the really operative motives in leading a considerable proportion of our people to establish or maintain some sort of connection with the Church. Here again the notion that what is said and done in Church has (beyond perhaps a vague moralism) any real relevance to what is said and done outside, has just never occurred.

Coupled with this unhappy misunderstanding, or perhaps as an element in it, is the intellectual or educational or social barrier. Only an intellectual snob would ever think of our industrial workers as ignorant or unintelligent. They are not. Many of them are intelligent in the highest degree. But nothing in their training or background encourages them to be reflective in the matter of what appears to them as abstract issues, and they are not, in my experience at least, much interested in intellectual or cultural pursuits. Along comes the parson. His speech is not theirs. He has been to college. His manners are different. His interests, so it seems to them, are quite outside their way of thinking or concern. And so there is a barrier. Besides, it's well known that many of the people who do go to the Anglican Church are what are deemed the upper strata of society. The total impact of all this is to create the impression that this Church business is really not for them. This is but a sketch of the situation and for a full discussion should be added at least such details as the difficulties created by shift work which means that almost no one man engaged in industrial work is free to come to Church or be visited by the priest at the same time in any two or three successive weeks, the prevalence of bourgeois notions about the correct way of being dressed for Church attendance, and the extent to which Puritan ideas about

what is or is not compatible with going to Church are still held.

The priest in an industrial parish then has a gulf to bridge, the gulf between himself and his Church and those on the outside or fringe, and he has to infuse what he has with new spirit and new life. He has first of all to make "real" what he already has.

The first job of any parish is to be alive, to be a Christian Community itself, to be in the words of the Abbe Michonneau "a pocket sized edition of the Church", for the converting, evangelizing power of a real Christian Community is very great. There must be something for people to come and belong to.

He has to make real what he already has. This has first of all to do with the educational and liturgical life of his parish. A great deal can be accomplished if time and care and thought are expended in the preparation of sermons and instructions. In these, exhortation should be at a minimum, and clear, definite explanation should have the primary place. The priest himself has a conviction that every Christian doctrine, everything in the worship of the Church is of urgent importance and relevance to the life of his people, that it is something they need, and that without it their lives are poorer and more defective than they need be. Consequently he toils to discover ways of explaining it in terms which will be meaningful to his parishioners. This will become easier as he gets to know them through constant visiting in their homes. He will learn how they think, in what terms they express themselves, and he will make use of all this in his preaching and teaching. He must be on the lookout for topical, concrete, local illustrations. If the teaching can be linked up with

or be made to lead up to some actual parish event it will be found a useful thing to do. A short series on the Holy Spirit and the Church was found to produce real results in the observance of Whitsunday. Each sermon in the series led up to a description of some point in the meaning of that Festival and of what was planned for the parish observance of it. Another sermon on the Gospel for the second Sunday after Trinity, the story of the Invitation to the King's Supper, in which an effort was made to translate it into the terms of the actual situation of the parish in which it was given, was found useful in helping to create some sense of responsibility and concern for unchurched people in the parish district. Instructions must be about persons, things, actions, situations that are real to the hearers. Experience suggests that that is the only way in which real communication can be established between the priest in his teaching, and his people.

Certain things can be done to make the liturgy more meaningful and significant. In our parish we are trying to make a Eucharist at 9.30 the most important thing that happens on Sunday. It is proving to be a success both as regards the numbers who attend and as a way of making religion real. It is perhaps worth while to mention a few fairly obvious things that are contributing to its popularity. Vocal participation is encouraged and with a good measure of success obtained by putting into the hands of everyone as he enters the Church a small Communion book in which the service is set down exactly as it is done at the Altar. Occasionally part of the instruction is given over to practising what the congregation says together. Pages are announced from time to time and a very few directions about standing, kneeling or sitting are given. Care has been taken to keep all this to a minimum so as not to hinder the march of the service or draw out its length. The instructions are ostensibly given to the children who attend, and can therefore be accompanied by visual aids, pictures, posters and so on, and

on occasions some children are brought up to the front to act in pantomime what is being said. All this has been found most valuable. Adults as well as children have been interested, instructed and edified.

Particular attention has been given to the Offertory. Attempts have been made to approach it in many different ways as the focal point where all human activities are brought to God, as the place where it can be most clearly seen that our religion is about real things, the real lives of real men and women.

But our subject is the Christian Community. This description of liturgical practice has been given only because we regard the liturgy itself as the creative God-given instrument at our disposal for the creation of real community in Christ. In every way we can think of, the effort is being made to drive home the truth that the Congregation assembles as the Church, and performs together a Common Action. There are real signs that the sense of togetherness engendered by the liturgy is overflowing into other aspects of the life of the parish.

A few painfully obvious things now about bridging the gulf between the priest and the people who do come to Church and those outside or on the fringe of its fellowship. Here we would give the first place to real friendliness and interest in everything that touches the people's lives. The priest must have or acquire a real concern in everything that interests them. Just to show that one remembers where a man works and what particular job he does is noted and appreciated. A visit from the priest to a family in distress, although it previously had no very lively connection with the parish, has been useful. Signs that the Church was open and that something was going on early on weekday mornings in another case created favourable comment and some interest, an example of the fact that to create life

the Church has first of all to be alive. None of these things apply only to the priest but they must begin with him. Their extension in the formation of a lay apostolate is obviously the next step. Perhaps there may be other ways of bridging the gulf we have mentioned, but the only ones the writer can think of at present are those mentioned, friendliness and concern wherever he has a chance, and a real effort to put aside what are called ecclesiastical ways of thought and speech, and to be perfectly simple and plain and straightforward when these opportunities occur. He has not found the opportunities rare or infrequent.

W. R. Crummer

SUBSCRIPTION (OR DONATION) FORM

Name

Address

City or Town Province

Amount enclosed —

Subscription — \$1.00 per year

Donation \$

Total \$

*Remittances should be made by cheque or money order
payable to "Canada and Christendom"*

